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Mr. Barnard's
SERMON
AT THE
ORDINATION
OF
Mr. Henry True.

THE NATIONAL ANTHROPOLOGICAL ARCHIVES
SMITHSONIAN INSTITUTION
WASHINGTON, D. C.

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ORDINATION



Mr. Henry Tappin

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Printed

*Goodness consider'd as an eminent Quali-
fication of a Christian Minister.*

IN A
S E R M O N
Preached at the
O R D I N A T I O N

Of the Reverend

Mr. Henry True,

To the *Pastoral Care* of the Church in *Hampstead,*

In the Province of *New-Hampshire,*

June 24, 1752.

By EDWARD ¹⁰BARNARD, A. M.

Pastor of the first Church in *Haverhill.*



B O S T O N :

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Acts XI. 24. *For he was a Good Man.*

THE Wisdom of GOD scarce in any Thing appears more, than raising up Persons peculiarly qualified to promote the special Purposes of his Grace. And Men never act a juster Part, than when they engage themselves readily, or employ others in the particular Business for which their Talents seem most adapted. Such Reflections naturally arise from the Character of *Barnabas* in the Text, in Connection with the Context.

The sacred Historian in the preceding Verses informs us of the happy Effect of the fiery Tryal, which came on at *Jerusalem*, when *Stephen* was stoned. It tended to the Furtherance of the Gospel, through the pious Labours of some Christians, and the Supply of the Spirit of their ascended Lord. For as CHRIST advised his Disciples when they were *persecuted in one City, to flee to another*; so many, who resided in this Seat of Blood, retired to different Places, and preach'd the Gospel to the Jewish Inhabitants. At length "some Natives of *Cyprus* and *Cyrene*, having ('tis probable) heard the Story of *Peter's* receiving *Cornelius*, though a Gentile,
" into

“ into the Communion of the Church,” † ventured to preach JESUS CHRIST to the Heathen at *Antioch*, and to invite them to partake of the Blessings of his Purchase. This Application was followed with signal Success ; A great Number *believed* and *turned* to the *Lord*. An Event so remarkable in itself, and so favorable to the Christian Cause, soon came to the Ears of the Church at *Jerusalem*, which seemed to have the Care of Christians particularly lying upon them while in a loose unincorporated State.

Full of grateful Surprise at such an unexpected Revolution on behalf of Christianity, they concerted Measures to forward the good Work, and immediately sent *Barnabas*, one of their Body, as the most suitable. In pursuance of this great End he journeyed for *Antioch*, and having reached the City he was abundantly rejoiced to see the *Grace of God*, in bringing them to the Knowledge of Himself and Son, and *exhorted them all, that with full Purpose of Heart, they would cleave unto the Lord*. For (says the Text,) *he was a good Man, and full of the HOLY GHOST, and of Faith*.

He was possessed of a firm and unshaken Belief in CHRIST, and the new Dispensation which was setting up, grounded upon clear and copious Views of the Excellency and Evidence of both. He was endowed with the Graces of the Holy Spirit which are connected with Faith, and the extraordinary Gifts which in that Day were communicated to Believers. Being thus fully perswaded of the Truth, and experiencing so largely the

† *Doddridge's Paraphrase.*

Advantages

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Advantages of Christianity, he could not but earnestly press upon them Steadfastness in their Profession. He was a Man of Benignity too: his Disposition was very kind; and therefore he rejoiced in the Prospect of their present and future Happiness through the Grace of GOD manifested to them.

Goodness oftentimes in Scripture signifies the special Virtue of Benevolence. † Thus the *Good* Man is opposed to the *Righteous*; ‖ and *Goodness* is enumerated with *Righteousness* and *Truth* in original Terms, the same with the Text. So that we may well understand this Description of *Barnabas* to denote, not so much his general moral Qualities, as that he was one of a sweet and gentle Disposition.

A celebrated Writer upon this Passage * supposes, that the Church at *Jerusalem* pitched upon *Barnabas* rather than another to repair to *Antioch*, because they imagined the Softness of his Temper would indispose him to lay any unnecessary Burdens of the *Mosaic Law* upon these new Converts. Whether they had this particular Thought or not, it is certain that, in a more general View, they consulted the happiest Method to promote the Interests of Religion among those who were Strangers to it, or had just embraced it, by sending one who would in the best Manner recommend it.

Although the State of the Gospel in that early Age, and the Situation of Affairs at *Antioch*, might render it especially necessary that a Minister should shine in

† *Rom.* v. 7. ‖ *Ephes.* v. 9. * *Barrington. Miscell. Sacra.*

an Eminency of Goodness, yet is it a Virtue of vast Moment to a Person in that Office in every Age and Part of the Christian Church, and fit to be considered at all Times, most of all upon such an Occasion as that of this Day. Here then I will attempt

I. To illustrate briefly the Virtue pointed out in the Text. And then

II. To show the Importance of it to the Christian Minister.

In the first Place then, let me briefly illustrate the Virtue pointed out in the Text.

This is *Goodness*; which imports the Propensity or Inclination of the Soul towards every Being, who can justly attract it, particularly Mankind. It appears in a Diversity of Lights, agreeable to the different Circumstances of the Objects it regards, and the Modes of it's Operation in and upon the Passions, and is accordingly variously denominated.

Does it respect the *miserable*? then it flows in *Compassion*. Are those who are the Subjects of it *happy*? then it issues in a generous *Satisfaction* and *Delight*. Does it meet with *Provocation*? it *allays* a *turbulent* Passion, and becomes *Mildness* and *Gentleness* to the Offender, or *Patience* and *Forgiveness*. Considered in Relation to *near Societies*, it is *Brotherly Kindness*; but as reaching forth to a *larger Extent*, it is *Charity*.

Goodness is not meerly natural good Humour, but a religious Temper. It does not consist only in the original Turn of the Mind, or a peculiar Disposition of the

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the animal Frame, but arises from the Principles of Reason and Christianity. The former being accidental can scarce be called virtuous, the latter being matter of Choice is so.

As we are understanding Beings, it is fitting that we should be actuated by the Arguments of natural Religion to this Virtue ; and as we are under the Christian Dispensation, that we should be influenc'd by the additional Motives of that. Nor can we be justly deemed the true Subjects of either, if we have no Regard to them.

Goodness is expressly denominated the *Fruit of the Spirit*.† It is the Production of a divine Agent suggesting to and impressing upon the Mind such Truths, as are so many Incentives hereto.

From this Representation of it, it is plain, that it is not an unmanly Softness melting the Soul, and betraying it into a Criminal Easiness of Conduct ; nor a blind disproportionate Affection towards all Objects alike, or most towards the meanest, or preferring a lower Measure of our Neighbour's Good to that which is greatly superior. Nor is it an high Flush of Passion upon sudden good Fortune, or an occasional Sprightliness of Spirit. In Opposition to all this, it is a solid Disposition, exerting itself in an exact Conformity to the Dictates of Judgment, and a permanent habitual Frame of Mind.

But though we thus distinguish between a natural and moral Goodness, yet the former is not an unapt

† *Gal. v. 22.*

Foundation for, and doubtless very often is connected with, an Eminency in the latter. For it seems at least highly presumeable, that where GOD is pleased to set home divine Truth upon a *tender* Soul, there will be greater Proficiency in Goodness, than the like Operation on another more *rigid*. Falling into the natural Track of the softer Powers, it meets with less Obstruction than in a more hard and selfish Mind, and makes swifter Conquest, while this same native Temper is refined and sublimated into gracious.

But I hasten to the other general Head.

II. To show the Importance of this Grace or Virtue to a Christian Minister.

This we may do by two or three Considerations. As,

I. Goodness is peculiarly incumbent upon a Christian Minister, in respect of his *Character* as an Ambassador of JESUS CHRIST, and a Preacher of his Gospel.

As an *Ambassador* of CHRIST there is the utmost Propriety that he be a good Man; yea an absolute Necessity in order to any Consistency with his Profession.

Though our LORD JESUS was possessed of universal Virtue, yet in none did he shine more illustrious than Goodness. All the Days of his publick Ministry were filled with a thousand Instances of Benevolence. What Love and Compassion did he breathe in all his Discourses? How did he testify it in all his Conduct? He went about doing Good to the Bodies of Men, by healing all manner of Diseases; to their Souls, by preaching the Doctrines of the Kingdom of Heaven; and in a Variety

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Variety of pungent Addresses endeavouring to bring Sinners under his Wings. And to crown all, he poured out his Soul unto Death, and offered himself upon the Cross an Oblation for our Offences. An amazing Act of Grace this! which was thought worthy, by perfect Wisdom, of perpetual Memorial, by a standing Ordinance in the Church; and which is an endless Source of the most elevated Ascriptions to the Lamb, from the various Orders of glorified Spirits throughout the immense Regions of Light.

Now CHRIST is a Pattern for all Christians in all Periods of Time, for he hath *left us an Example that we should follow his Steps*. But his Ministers are under superior Obligations to imitate him in this divine Virtue, as they are brought nearer to him by Relation and Commission than others. Do they represent his Person, how absurd is this without a Resemblance of his Temper? Are they his peculiar Servants, how odious is the Appellation without a Conformity to his Image? Agreeably we find our Lord exhorting his Apostles to condescending Goodness by his own Example. || *Whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your Servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.*

From the Character of CHRIST let us proceed to his Gospel; and we shall find it a powerful Argument for Goodness in a Minister as he is a *Preacher* of it. This is a Dispensation of Grace; and it proclaims *Peace on Earth, Good-will towards Men*. The glad Tidings it

|| *Matth. xx. 26.*

brings,

brings, by introducing Joy and Gratitude, tend to calm every rougher Passion, and to put the whole Soul into an easy gracious Temper: besides that the Love of GOD therein displayed, is the strongest Obligation upon us to love one another.

But then further, it is a Law of Love, and presses upon us a new Commandment, even that we exercise Charity, much fuller, and clearer, and by more cogent Motives than any religious Scheme before. So that upon all these Accounts it is in a very singular and extraordinary Manner, calculated to promote Goodness, and in the loudest and most peremptory Language demands it.

A Coldness and Indifference therefore unto Men, is a great and obvious Incongruity in any Professor of the Gospel, most of all in the Minister of it. Does he publish the News of Salvation as Matter of great Joy, yet does a sullen uneasy Temper deform his Brow? Does he urge his Hearers to look to the Things of others because of the kind Aspect of the Gospel upon them, yet is he of a stingy Spirit? Does he insist upon Goodness as a necessary Subjection to the Christian Religion, yet is he impatient or vindictive? What a palpable Contradiction is this! In what a monstrous Light must such a Minister appear!

2. Goodness is of vast Consequence to a Minister's *Usefulness*. And this considered in a larger or more limited View.

1. Goodness renders a Minister *extensively* serviceable. A contracted Mind is fitted only for a narrow Sphere, and is oftentimes confined within it. But the generous Soul,

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Soul, like the Sun, scatters Blessings far and wide, and sheds a copious Influence.

A good Minister *adorns the Doctrine of GOD his Saviour, and proposes it in the most attractive Light.* His Temper disinclines him to embrace the Extreme of any Controversy in Religion, nor will he form his Notions by the little Rules of Bigotry. Much less will he make the Gospel an Engine of Contention, and be fond of Bickering about such Things as are hard to be understood; well remembering the Apostle's Instruction to *Timothy*, † that the *Servant of the LORD must not needlessly strive, but be gentle towards all Men.* He abhors Persecution even in the lowest Forms, and maintains the least Molestation for religious Sentiments to be unwarrantable, where they are not inconsistent with the Rights of Society. He insists not upon a precise Uniformity in Doctrine or Manner of Worship in order to his kind Regards; but readily discharges the Offices of Humanity, to such as differ most widely from him; and joins in sacred Fellowship with those who profess and practice nothing incompatible with the Being and Happiness of a Christian, or the regular Exercise of social Acts of Worship, || *endeavouring to keep the Unity of the Spirit in the Bond of Peace.* In short, a generous Temper runs through every Branch of his Conduct. He is given to Hospitality; and his Heart and House are open to every worthy Guest so far as is consistent with his worldly Circumstances, and the Duties of his Station. He shews Mercy to the distressed by his personal Benefactions, according to his Ability, and in stirring up others to be

† 2 *Tim.* ii. 24. || *Ephes.* iv. 3.

rich in good Works ; by this means upholding the Fatherless, comforting the Widow, cloathing the Naked, feeding the Hungry, and becoming, in a vast Variety of Respects, a *Minister of GOD for good.*

Hence he holds forth the Word of Life in its original Colours, as a System calculated to sweeten Men's Tempers and soften their Manners. The Religion of JESUS, being thus delineated in it's native Attire, looks glorious and lovely ; and can scarce fail of obtaining much Influence over the Hearts of Mankind. Such a Clergyman must appear to the warmest Unbeliever at least unworthy of the severe Imputations cast upon the Priesthood ; and he will be ready to deem the Religion which he inculcates and lives, as worthy to be true if it is not really ; while those of weaker Prejudices not being able to resist so many Charms, fully and chearfully embrace Christianity, and give themselves up to it's excellent Dictates.

A good Minister promotes the Kingdom of CHRIST in general, by *encouraging the Hearts, and strengthening the Hands of those in the same Order with himself.*

He is so far from magnifying every small Mistake in his Brother to a fundamental and dangerous Error, that though he wishes they might all think the same Things, yet he willingly bears with a different Judgment, and embraces him as his Fellow-Labourer (finding in him a serious Temper and godly Life) and esteems him as acceptable to CHRIST, and worthy to be esteemed by Men ; and says with the Apostle, || *Whereunto we have attained let us walk by the same Rule, let us mind the same Thing.*

|| *Philipp. iii. 16.*

As

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As he indulges no unreasonable Suspitions concerning his Brother, so he insinuates none into the Minds of his People, nor instills Prejudices or heightens a Disaffection, by exposing Failings in private Conduct, or exaggerating such as have been observed in Publick, which are reconcileable with Integrity. Well knowing how dear every Man's Reputation is to him, and of what Weight a Minister's is to his Usefulness, he studiously endeavours to confirm and increase it.

He will not invade another's Charge to serve the Cause of a Party, or gratify a Spirit of Curiosity or Malignity, but rather reprove such as are restless and uneasy under their Pastor who is faithful in his Post, and assiduously labour to recover their alienated Affections to him, being conscious that this must tend much more to the Good of those Souls committed to his stated Care, than any single Ministration of his own under those disadvantageous Circumstances.

In Fine, the good Minister is ready at all Times to counsel and advise his Brethren under Difficulties, and assist in all Exigencies.

Goodness *multiplies* a Minister's *Opportunities of Service*, by turning the Eyes of Societies upon him under Embarrassments. He will be sought to for the repairing Breaches, cementing Parties, and restoring Unity. Men, even of impetuous Tempers, will find the Necessity of calling in the mild and pacifick, to heal the Disorders which their Wrath hath occasioned.

But I proceed to say,

2. Goodness

2. Goodness is of eminent Advantage to a Minister's Usefulness among *his own Flock*.

Here his chief Business lies ; and here his Virtue is chiefly to be exerted. Let me be somewhat particular in the Consideration of this Head.

1. Goodness is a powerful Incentive to continued *Diligence* in his Work.

" The Soul, considered abstractedly from it's Passions, " is slow in it's Resolves, and languishing in it's Executi- " ons. But the Passions stir it up to Action, inforcing " the Will, and making the whole Man more vigorous " in the Prosecution of his Designs." Now Goodness being attended with a *Desire* of the Happiness of it's Object, must needs stimulate to go thro' the hardest Duties, and to surmount the greatest Obstacles to accomplish it; especially where nothing less than a blessed Eternity depends upon it's Efforts. *Many Waters cannot quench this Love, nor Floods drown it*; and a Minister whose Bosom glows with this Flame, will *spend* and be *spent* for Souls. But it is further to be considered that Goodness engrosses other Passions in it's Cause, particularly *Fear* and *Hope*, two mighty Springs of Action. The former takes an Alarm at every Danger of a Soul's miscarrying in the important Affair of Salvation, the latter gives Vivacity to the Spirits in every Prospect of rescuing it from Death, or carrying it on to sublimer Heights of Virtue. Both combine to waft the Minister forward in his Business, and to prompt him to the Discharge of his Errand with unwearied Ardour.

2. Goodness

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2. Goodness inclines a Minister to the *best Methods* of promoting Religion.

Hereby will he be incited to *treat chiefly upon such Subjects*, in his publick Preaching, *wherein the Generality of Christians are agreed, and with which the Salvation of Souls is most intimately connected.* The great and substantial Things, which are the most frequent Subjects of the Word of God, will be oftneft insisted upon in his Discourses. It will restrain him from making the Pulpit a Theatre of War. And when in the Course of his Teaching, he handles such Points as he judges subservient to Godliness, but have been understood in a different Sense, he will do it in so calm and rational a Way as may enlighten without exasperating. This will engage him to press the Conditions of the Gospel Covenant, and Duties of the Christian Religion with *Life and Fervency.* Being touched with a *Coal* from the *Altar*, and burning with Love to Souls, he will set the Arguments of Revelation in the most moving Light he is capable, and represent them in all the Language of Perswasion, and speak with the Tongue of a Seraph sent on an Embassy from Heaven.

As he is to go before his People in the Administration of *Discipline*, Goodness will cause him solicitously to labour that it be not attended with unnecessary *Rigor*, and that Nothing of a *vindictive* Nature intermix itself therewith. He will be concerned that such a Degree of *Tenderness* be exercised with ecclesiastical Censure, as shall

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It is fair to impress it upon the Heart of the Offender, and recover him to a godly Sorrow and Amendment of Life.

This Virtue renders him *easy of Access* at all Times. It throws off every Thing haughty, severe, or any Ways forbidding; and invites the burdened Heart to open it's nearest Concerns, and discharge it's Grievs.

This will not suffer him to become a *Party* in civil *Broils*, where he can possibly escape; yet will it put him upon the Office of a *Peace-maker*, from an Abhorrence of Contention, and a Prospect of it's retarding the Success of his Ministry.

Do Errors arise? This will incline him to *instruct* in *Meekness* those who oppose themselves; if Peradventure GOD will give them *Repentance* to the *Acknowledgment* of the *Truth*, and that they may recover themselves out of the *Snare* of the Devil who are led *Captive* by him at his Will. ¶

This will not allow him to hate his *Brother* in his *Heart*, † by neglecting to *reprove* him, and so suffering *Sin* upon him: yet where the *Fault* and *Temper* require it, he will of *Choice* discharge the *Duty* with so much *Meekness* of *Wisdom*, as to render the *Rebuke*, a real *Kindness* and like an *excellent Oil*.

¶ 2 *Tim.* ii. 25, 26. † *Levit.* xix. 16.

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In Sum, this disposes the Minister to speak a suitable Word to *weary Souls*. To encourage the desponding Sinner to pursue his highest Welfare, and wait upon GOD to fulfil the *good Pleasure* of his *Goodness* — to revive the Spirit of the contrite, and heal the broken in Heart — to dispense needed Support to the afflicted. The good Minister is a *Son of Consolation*, and delights to give it to fit Subjects. His Tongue drops *Manna*: he can't use Harshness and Severity with the trembling and bowed down: he overlooks Weakness, despises not the Day of small Things, but cultivates what is good, even as his Master *brake not the bruised Reed, and quenched not the smoking Flax.* *

3. Goodness conciliates that *Respect* and *Affection* of a People to their Minister, which is an happy Foundation for the Success of his Labours.

When this Virtue is exercised with Judgment, it gives a Dignity to a Character, as well as Beauty; and Nothing in the whole Circle of Christian Graces yields so bright a Lustre, or seizes and draws the Mind with such irresistible Power. A Minister therefore, who hath in this Manner captivated his Audience, is in the best Condition to do them real Service. Their Ears are open to take the whole Counsel of GOD: Their Attention to it is doubled: Every Word comes with it's due Emphasis. Then, if ever, may we expect they will give divine

* *Matth. xii. 20.*

Truths their proper Weight, and receive into their Souls the *engrafted Word* which is able to *save* them. ¶

Thus largely have I considered the Tendency of Goodness to a Minister's Usefulness. I might now go on to show,

3. That a Minister's *Comfort* much depends upon, and is promoted by Goodness.

It secures him greatly from Enemies, and gains him Friends. — It keeps his Mind serene under the Difficulties of his Post, and the Opposition and Reproach he may sometimes meet with in the conscientious Discharge of his Duty. — It qualifies him to taste the true Pleasures of Society. While a Consciousness of it, in his Course of ministerial Action, is a Spring of continual high Satisfaction. But I hasten to add,

4. Goodness is of great Importance to the glorious *Rewards* of a Minister.

The Exercise of the various Offices of Love is essential to true Religion ; Nor are there any greater Commandments than those which respect it. But it is those only, who do the Will of GOD from the *Heart*, that shall enter into the Kingdom of Heaven. This is not only necessary by the wise Appointment of GOD, but in

¶ *Jam. ii. 22.*

the

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the Nature of the Thing ; — particularly with Respect to the Virtue before us.

For Love is a Constituent of the Happiness of the Kingdom of Glory, which Results very much from the blissful Society there. So that whoever hath no Affection to intelligent Beings here, cannot enjoy them there. Goodness therefore is absolutely requisite to a Minister in his special Work, in order to his giving up his Account with Joy, and participating in the Blessedness of the upper World, reserved for the peculiar Servants of CHRIST. For this is an *universal* Principle, and leads Men to a Diversity of Duties agreeable to the Calls of Providence, and their Character. In Consequence, it is as incumbent upon a Minister, that he performs the particular Business assigned him under the habitual Influence of Goodness, in order to the Rewards of Grace ; as that the private Christian Discharge the more common Duties of his Station, from a Regard to the Welfare of Mankind. Nor otherwise does he fulfil his Ministry ; nor can he ever expect the Approbation of his Master, and an Admission into his everlasting Kingdom. But 'tis Time that I proceed to some Improvement of this Subject.

And will the Ministers of CHRIST here present, in the exercise of that Goodness which I have been recommending, forgive me while, forgetful one Moment of my Age, I apply this Discourse to them.

It

It is very natural for you (my Fathers and Brethren) to compare the Spirit and Conduct which hath been considered with that, which, your Acquaintance with ecclesiastical History must suggest to you, hath prevailed in the Church of CHRIST. And it is a very melancholy Reflection which you must make, that Goodness hath been almost as much neglected by the greater Part of professing Christians, as though it was no Branch of our Religion. This, in Connection with the Predictions of the Scriptures concerning the prosperous Reign of CHRIST in the latter Days, inclines you to expect and pray for a better State of Things. But to Prayers, should not those Attempts be added which bid fair for the hastening so delightful a Scene, — particularly by the Cultivation and Exercise of *Moderation* and *Charity*, which will be grand Ingredients in the Glory of that illustrious Period. For as a great Divine of the last Age hath observed, * “ The true Happiness of that Season is not to be measured by Formalities and Opinions; but (next to a corroborated Faith in CHRIST, unshaken Devotion, Purity of Heart and Innocency of Life) by Faithfulness, common Charity, chearful Obedience to Superiors, Abundance of Kindness and discreet Condescensions one to another, in unspotted Righteousness and unshaken Peace, in the removal of every unjust Yoke, in mutual Forbearance, and bearing up one another as living

* *Mora's Pref. to Myst. of Godliness.*

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"Stones of that Temple, where there is not to be heard
"the Noise of Ax or Hammer, no Squabbles and Cla-
"mour about Forms and Opinions, but a peaceable
"Study and Endeavour of provoking one another to
"Love and good Works."

But however strong this general Argument to Good-
ness is, yet there are others which come nearer Home
and more particularly urge us to it.

The present Circumstances of the Church in this Land
address us to act under the most lively Influence of this
heavenly Disposition.

We have been greatly afflicted, *tossed with Tempest,*
and not comforted. The Divisions and Factions among
us have been high and numerous; And though they are
much abated, yet is there some Uneasiness, and the
Voice of complaining, like the hoarse Murmurs of the
Sea after a long Storm. Goodness, guided by Discre-
tion, must hush the angry Passions, and calm the Dis-
contents which still remain.

Suffer me to remind you (my Fathers) of the low
Ebb of social Virtue among us. A generous kind
Treatment of one another is a rare Thing. Now what
shall we do to revive the primitive Spirit and Practice
of Christianity? Is it enough that we preach it's Ex-
cellency

cellency and inculcate it's Necessity? Will this be likely to succeed without we go before our People in shining Instances of Benevolence, and illustrate it's Beauty by our own Example? — And particularly as to that part of Charity, which goes under the Denomination of *Alms*, (in which even professing Christians are very deficient, notwithstanding the solemn Declarations of Scripture on this Head.) Of what Consequence is it that we incite them to it by forwarding all publick Schemes of this Nature, as well as by our Benefactions to particular Persons in their Exigencies? And could we in the Visitation of the Poor of our Flocks under their Distresses, in Addition to the spiritual Things which we dispense, communicate to them of our carnal, it would be acting in Character, and might be of eminent Service to their Souls as well as Bodies. How happy would it be for us, and our People, if our worldly Circumstances would admit of large Donations? But let even those in the meanest Situation do what they can, being willing to deny themselves some Pleasures of Life for this End, that CHRIST may say to them as to the Angel of the Church of Smyrna, *I know thy Poverty, but thou art rich.* ||

Let me hint to you, that our Lot hath fallen in an Age, when reveal'd Religion is look'd upon by some in a very contemptible Light, and the Ministers of CHRIST as a publick Nuisance. Is it not worthy of Enquiry,

|| Rev. ii. 9.

whether

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whether this hath not greatly arose from the narrow Spirit of some Ministers, and the Contentions among ourselves? And if so, nothing will tend so much to recover the Credit of the Gospel, and the Preachers of it, as Catholicism and Love. This will do more than all the Engines of Craft or Power.

Shall I renew your Sorrow by mentioning the removal of sundry Ministers of CHRIST, as a quickening Motive to Goodness. *The Fathers where are they? and the Prophets do they live forever?* It is not long since the venerable *Cushing* was taken from our Head, as it were to lead the Way to others who were younger. *Peabody* soon followed with *Jefferds* his Contemporary. And must I add *Peabody* the Son, in whom we hop'd to see the Father long surviving? These were Men who seemed to have imbibed much of the Genius of the Gospel. Their Faces shone not more with Wisdom than Benignity; the Law of Kindness was upon their Tongues, and their whole Deportment was candid and generous. Their Fellow-labourers in the Gospel, by the Loss of so much Goodness to the Church, are stimulated to exercise it more intensely themselves; while methinks these ascended Servants of GOD, in the Perfection of this Grace, and a fulness of Joy, are loudly calling to us from the excellent Glory to pursue their Steps.

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But

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But I must hasten to address myself to you, Sir, who are presently to *take Part of the Gospel Ministry with us.*

The Subject which hath been proposed as Matter of our Thoughts, cannot be judg'd by you, who are acquainted with the Gospel, either trifling in itself, or impertinent to the Transaction before you. May it sink deep into your Heart, and have an happy Influence upon your whole Conduct. Your Abilities to teach are well known and approv'd of by such as hear you. But the brightest Talents without Goodness constitute but a very low ministerial Character. † *Though I speak with the Tongue of Men and Angels, (says the Apostle,) and have not Charity, I am become as sounding Brass and a tinkling Cymbal. And though I have the Gift of Prophecy, and understand all Mysteries and all Knowledge, — and have no Charity, I am Nothing.* But we hope better Things of you, Sir, even that with Gifts you have this *Grace also*; yet would I put you in Remembrance that you stir it up. To this end you must converse much with the Gospel, not only with a View to your People, but your personal Virtue, and by incessant Prayer be drawing down the Influences of the divine Spirit.

It was your Happiness in your younger Years, to sit under the Ministry of one remarkable for this amiable Quality. * Should not you account your past Situation,

† 1 Cor. xiii. 1, 2. * *The late Rev. Caleb Cushing of Salisbury.*

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a Talent improveable to great Proficiency in this Virtue, inasmuch as the earliest Impressions are generally most deep and lasting, and the Example of one, who is look'd upon as a Father, must be peculiarly striking.

The Work you are engaging in, is full of Difficulties ; but Goodness will arm you with Fortitude in meeting them, and even inspire you with Alacrity in going through them. Nothing is like it to make your Work easy.

May the Spirit who descended upon your LORD and Master like a gentle Dove, on the Day of his Inauguration into his publick Ministry, fall on you this Day, that being full of Goodness your Life may be exceeding fruitful in the Acts of it. And may you at length reach the World above, where your Charity shall exist to immortal Ages, when your Faith is expired in Vision, and your Hope is swallowed up in Enjoyment.

From the Pastor elect of this People, I may by an easy Transition, proceed to apply myself to them who are presently to be committed to his Care.

Beloved Brethren,

As this is the Day of the Gladness of your Hearts on Account of your happy Prospects, so do we rejoice on your Behalf. A good Minister is a rich Blessing ; and
such

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such we hope you are about to receive. As he is to labour among you in the Offices of Goodness, so in Return shew Kindness to him. Your Affections seem warm towards him now ; let them continue so. Time is apt to cool the Love of a People to their Teacher ; let your's grow warmer, as the longer he ministers to you in Fidelity, the more worthy he will be of it. Overlook his Failings in the Performance of his Duty, for he pretends not to Perfection. Comfort him under Troubles ; make the best of his Services. There are some so abandoned as even to trample upon Goodness : God forbid it should be so here. — Yet if such arise, and set themselves causelessly against your Minister, take his Part, and leave him not to combat the Sons of Darkness alone. Encourage him in Perplexities.

Your Beginning in this Place (my Brethren) was small, but your latter End hath greatly increased : And now you are honouring the Lord with your Substance, by making so good Provision for the Support of his Servant ; yet let me ask it of you to superadd your private Benefactions. Even the smallest Presents from Parishioners, as they are Testimonies of Respect and Love, are exceeding pleasant.

Let him be always remembred in your Prayers. This I dare say he judges the truest Goodness, and earnestly desires of you. Be solicitous to gladden his Heart by
profiting

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profiting under his Ministry. *Let the Peace of GOD rule in your Hearts, to which ye are called in one Body.* Maintain that Union in him which at present is so grateful to us all, and must be so advantageous to yourselves. Let me leave with you the Words of the Apostle to the *Thessalonians*. † *We beseech you Brethren to know them who labour among you, and are over you in the LORD, and admonish you. And to esteem them very highly in Love for their Work's sake, and be at Peace among yourselves.*

I will now conclude with a Word to the People of various Flocks convened on this Occasion in this House.

You are very forward (Brethren) to attend such Solemnities as this, I would hope from an Aim at receiving some Benefit yourselves. By the Discourses at such Seasons you cannot but perceive, that we do not lay Burdens upon you, which we think ourselves excused from touching with one of our Fingers. Instead of this, though we affirm your Obligations to Virtue to be indispensable, yet we allow that there are additional ones lying upon us of peculiar Force. Perhaps therefore you may the more readily hearken to the Exhortation to Goodness, after you have heard it dispensed to your Ministers.

† 1 *Thess.* v. 12, 13.

Let

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Let me then repeat the Charge, which hath been often given to you, to *put on Charity which is the Bond of Perfection.* * Detest a little Spirit, concerned for none but yourselves. † *Look not every Man at his own Things, but every Man also at the Things of others. Let the same Mind be in you which was in CHRIST JESUS.* Abound in a liberal Distribution to the Necessitous, even as CHRIST, ‖ *who was rich, for our sakes became Poor, that we thro' his Poverty might be rich.* † Put on, as the elect of GOD (holy and beloved,) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another in Love, if any Man have a Quarrel against any, even as CHRIST hath forgiven you, so also do ye. And walk in universal Love, as CHRIST also hath loved you, and given himself for you, an Offering to GOD of a sweet smelling Savor. **

Were these evangelical Precepts comply'd with, what a pleasant Revolution would there be among us? All Men would be as Brethren, and all contiguous Societies as one Family. A continued Series of good Offices would make Life pass away in a Rapture, and Earth would resemble Heaven.

And Necessity is laid upon you thus to comply with these Exhortations of the Gospel, as ever you would be denominated or accepted as the true Subjects of it.

* Coloss. iii. 14. † Philipp. ii. 4, 5. ‖ 2 Cor. viii. 9.
 † Coloss. iii. 12, 13 ** Ephes. v. 2.

Your

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Your Faith is vain, if it does not work by Love. Your Devotion is Hypocrisy, if it is not attended with Charity. Your Profession is a Lie, if you walk not in Him who was full of Grace. O then be concerned that your Souls be purified in obeying the Truth through the Spirit to unfeigned Love of the Brethren. See to it that ye love one another with a pure Heart fervently. Then being Followers of GOD who is Love, and JESUS CHRIST who is his express Image, you shall at length arrive to the Seat of the Blessed ; and associating with Myriads of Angels and Saints, with all the Endearments of refined and perfect Friendship, you shall with them ascribe Blessing and Honour, and Glory and Power, unto HIM that sitteth upon the Throne, and to the LAMB, for ever and ever.

F I N I S.



Your

72-11-11-11

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The following is a list of the names of the persons who have been named in the various reports of the Committee on the Assassinations of President John F. Kennedy. The names are listed in alphabetical order of the last name. The names are: [illegible text]

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